

THE SOVLES
SENTINEL,
Discouering the sicke-
mans devout resolution, grounded
vpon the vnauoydablenesse of
Death, and the certaintie of
the Resurrection:

OR

A Sermon preached at
the funerall Solemnities of the
Right Worshipfull Sir Arthur
Ackland Knight; the 9. of
January 1612.

By

Richard Carpenter Bacheler in Diu-
nity, and Pastor of Sherwell
in DEVON.

MICAH. 2.10.

*Arise and depart for this is not your
Rest, &c.*

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the signe of the Windmill.

1612.





TO THE RIGHT
WORSHIPFUL AND
worthilie regarded, Sir RO-
BERT CHICHESTER, *Knight of*
the noble Order of the BATH, &c.
increase of all grace and true happi-
ness heere, and the bieslednesse of
immortality hereafter.



IR, Beeing often
sollicited by the
earnest entreaty of
men of no meane
quality, to publish
these slender fruits of some few
daies labour, and to let them
passee to the eie of this censorious
world, as things in their
iudgement worthy longer life,
then to fade with the houre or
two, to which they were desti-
nated : I haue at length after

A 2 much

THE EPISTLE

much reluctancie, yeelded consent to satisfie their importunitie, addressing my seife with the more alacritic to the busynesse, because I saw oportunity offered thereby, to let the world see, how I reuerence your person, regard your place, and vnfeignedly desire to make publicke acknowledgement of my bounden seruice to you, for all such beneficiall fauours as haue bin at any time vouchisfed vnto me, in that place and calling wherein by Gods grace I stand Sentinell, for the soule-sauing good of you and many others I hope, whom the Lord of grace hath ordained to glory: beeing in duty and conscience obliged, so farre as the nature of my ministeriall function shall guide me, and the power of my poore ability can reach, to returne vnto you the interest of spiritual blessings

DEDICATORIE.

sings & the comforts of a better life eternall, in lieu of such corporall benefits as vnder Gods prouidence, & your patronage, I do enjoy for the maintenance of this fraile life temporall.

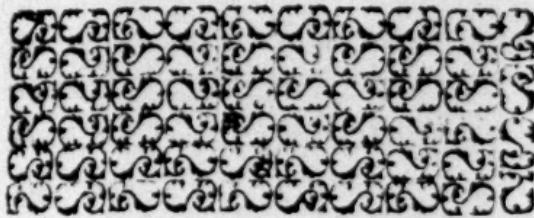
As a pledge of which duty, I doe here humbly present vnto your eies that funerall sermon, which lately you heard with your eares, presuming that by your fauorable acceptance and benigne countenance, you will giue vnto the same a kyd of second life, especially, because it was penned & preached vpon the occasion of your much esteeme friends death, & at the solemnising of his buriall. In the which if there bee any sentence of instruction, rule of direction, example of religious resolution, whereof your christian wisdom (according to the pregnancy of your wit & apprehension)

THE EPISTLE, &c.

sion) shall make a consonable and comfortable vse, to the fur-therance of your saluation ; the matter & occasiō of my thanksgiuing to God, for his blessing on my poore labours shall hereby greatly be enlarged, and my respectfull readines, vpon your encouragement to vndergo the like employment, shalbe much augmented. Thus humbly beseeching your Worship to rest assured, that (how weake and meane soever my counsels and endeauours bee) my vowes and praiers (for your trueſt happiness and honour, and your vertuous and worthily honoured Ladies greatest welfare) are, and shalbe euer, most powerfull and plen-tifull, I rest alwaies prest, to be proued your Worships, in all

*Christian obſeruancy
truly deuoted,*

RICH. CARPENTER.



To the Reader.



Christian Reader, though it bee often true, that he which putteth in Print, what hee preached in the pulpit, bindeth himselfe to loose a portion of his former reputation, because heereby his sayings become dispirited and without life, in regarde whereof the Author of this Sermon could haue wished, that the day of its birth, had beene the day of its buriall: yet notwithstanding, yeelding to the often and earnest importunity of his friends, and ayming rather at thy benefit, then affecting his owne credit, hee hath

To the Reader.

hath beeene content to suffer the
same in its native attire, without
any new aresse at all, to passe to the
publike view and thy proper use.
Use it then & peruse it at thy plea-
sure, and enjoy it in the Lord, for
thy greatest good in life, and com-
fort in death. Thus neither desi-
ring to bee commended of the igno-
rant for learned, nor caring if hee
be condemned of the learned for ig-
norant, but wishing to both as to
himselfe, the increase of all true sa-
uing knowledge and Christian hap-
piness; hee biddeth both thee
and them heartily
Farewell.

Suspend thy iudgement, censure not in haſt.
But ere thou judge the firſt, firſt reade the laſt.



THE SOVLES SENTINEL.

IOB. 14. 14.

*If a man die, shall hee live againe?
All the daies of mine appointed
time will I waite till my changing
shall come.*



His whole Chapter (Right Wor-
shipfull) is as a
large mappe of
mans misery and
mortality , and
this verse now read vnto you is as
a lively mirror and looking-glaſſe
of Christianity , representing at
once three proper obiects to the *Diuiſion.*
eye of our vndeſtanding.

B

1. The

1. *The frailty of this life present.*
2. *The certainty of the life to come.*

3. *The duty of watchfulnesse to be performed in the former, that we may joyfully attaine the latter.*

First, the fraile condition of this life is exhibited to our view by way of supposition. h. v. *If a man die, implying by force of Logicke this plaine and peremptory proposition, Man must die, there is no remedy.*

Secondly, the certainty of our resurrection after death is offered to our apprehension by way of Question. h. v. *Shall he live again?* where by a' question of admiratio he doth put it out of all doubt and question; as ¹ *D. Gregor.* noteth on this place, that man dying shall surely rise and live again.

Thirdly, the duty of watchfulnesse and wayting for the dissolution of this life temporall, and the restitution of the body to the soule in another life eternall, is

com-

¹ *Greg. Mor.*

commended to our consideration.
h. v. *All the daies of mine appoyn-
ted time (as Tremelius interprets
it) or of my warfare (as D. Greg. and
Ierom read it) will I waite till my
changing shall come.*

Wherein three particulars are
remarkable. The first is *a secret
concession*, or granting of that
which was before questioned. The
second is *an open confession*,
that our time here is prefixed as
the time of Sentinels in a watch,
of Captaines and souldiers in the
warre, so that when the great Ge-
nerall of heauen and earth shall cal
away the greatest, there is no
meanes of withdrawing, no place
of auoyding, no power of resist-
ing.

The last is *an expresse declaration*,
that this war-fare shall haue an
end, & a change shall come, which

of { the wicked is to be feared.
the godly to be desired.
all to be expected.

These (Belonod in Christ Iesus)

B 2 are

are the severall streames into which this welspring of liuing water naturally deuideth it selfe. From the which very many profitable Christian instructions, for the edifying of vs in an holy faith and godly life, might easily be deduced. But as the Eagle which *Esdras* saw in a vision ^d had twelue wings, but onely three heads, and as the vine which *Pharaohs* Butler ^e saw in a dreame, ^f had many clusters, but three chiefe branches: so this fruitfull parcell of scripture hauing many wings, many clusters, hath yet but three maine branches and heads, or principall points of doctrine of me to be discusSED, of you to be considered, if the Antecedent of my text with the consequent, (the Interrogation *If a man die, shall he live?* with the Inference and illation, *All the daies of mine appointed time will I waite &c.*) bee rightly compared together.

1. Obser. The first, that *The terme and*

and time of our life is appointed, and
die we must by ordinary prescription,
and this I will terme *mors in Olla*,
death is our lot.

2. Obs. The second, that *A*
change shall come by death, and
there shalbe a generall resurrection,
and this I will call *spes in urna*,
hope is in the graue.

3. Obs. The third, that wee ought
to prepare dayly for death, and to
live in continual expectation of the
indgement to come, particular and
generall, and this I will entitle *Via-
ticum in Via*, prouision in the way
to bring vs to the iournies end of
euerlasting felicity: of each of these
and their vses in their order, as
God shall giue grace and assi-
stance, and you (*rightly regarded*)
continue your Christian attention
and patience, and first of the first.

1. Doct. The time of mas life is de- *Mors in Olla*
termined, and death by no man, by no death is our
meanes can be avoided. *Vita cito* lot.
quolat, nec potest retineri; mors ⁴*Seneca.*
quotidie ingruit, nec potest resisti.

Life flieth away speedily, and can-
not be retained ; death commeth
on as hastily, and cannot be resist-
ed . What one writeth wittily of
the Gramarian, that being able to
decline all other Nounes in euery
case, he could decline death in no
case, the same may serue fitly for
euery mans *Motto and Memento* ;
The longest liuer hauing no strōg-
er charter of his life , then that
g *He shootheſ forth as a flower, and*
is cut downe ; vaniſheth as a ſha-
dow, and continueth not. Yea the
very stoutest and strongest, *Gaber*,
the man of might, prowesse, com-
mand and greatnessse, as the word
in my text importeth , must yeeld
to deaths stroake , and daunce in
deaths ring , leauing behind him
onely this poore remembrance.

^b *Ouid 12.*
Metams.

i Gaber.

^b *Iam enim est, & de tā magno refat Achille*
Nescio quid: paruam quod : ix bene compleat
(urnam.

If a man die , death is inexora-
ble & ineuitable, and admits of no
ifs and ands , manⁱ whatsoeuer or
where-

wheresoever he be must needs die. *Iamuth.*
Man in the old testament hath
three appellations; hee is called
Adam red earth, *homo ab humo*,
in respect of the substance where-
of hee was first created; *Ænoſh*
mortall or wretched, in regard
of the misery to the which by
his fal he was inthralled; *Iſh* or *Gæ-*
ber, *vir a virtute*, mā indeed for his
vertue & valor as here he is conſi-
dered. But notwithstanding these
different appellations, man with-
out difference in respect of his final
estate may rightly bee compared
vnto a tree, which sooner or later
must be cut downe by the axe of
death, to be fuell for burning, or
timber for building: to become a
cursed brand in Satans furnāce, or
a blessed beame in Christs palace.

Indeed the time was (but a ſhort
time God knowes) when as man
the mortall mirror of immortall
Maieſty, created in admirable per-
fection and beauty, and indowēd
with the ričhest gifts and gra-

ces which could be competēt to a creature, did not only in the exquisite integrity of his soule liuely resemble his makers purity, but also in the most sound and healthfull temper of his body carry some excellent sauor of his eternity, for the continuance whereof, it pleased the Almighty to place him in the goodly garden of Eden stored with matchlesse variety of whatsocuer delights heart could desire, especially garnished ⁴ *begnetz bacaim* with the tree of life, whose fruite had by Gods ordinance naturally vertue to banish hunger, thirst, sicknesse, age, death.

¶ Gen. 2.9

So that if *Adam* had never sinned, mankinde had euer continued in this his primary estate and condition, free from sorrow, sicknesse, death and corruption. But alas now the case is much altered, and lamentable is the alteration, for no sooner had *Adam* by the entisement of *Eve* in eating the forbidden fruit transgressed, but God

God passed vpon him and his posterity, this sentence of temporall condemnation neuer to bee reversed.

¹ *Dust thou art, and to dust thou shalt returne againe.* Gen.3.19

As *Loui* was in the loines of *Abraham* when hee paied tithe or tribute ^m Heb. 7. so were wee in ^m Heb.7.5 the loines of *Adam*, when hee plaide the traitor, his disobedience is in vs vnexcusable, the doome and punishment of death due vnto it is irreuocable; and all of vs, of what estate, age or degree soeuer wee bee, are (without some rare and extraordinary dispensation, as that of *Enoch* and *Elias* was) liable vnto the same. Though Sathan a liar from the beginning said, ⁿ *Non omnino moriemini*, yee shall not die at all, and Mother *Eue* minced the matter with ^o *Ne forte moriamini* least perchance ye die, yet God said expressly in that day wherein thou eatest of the tree of knowledge of good and euill.

¶ moth

¶ Gen.2.17.

¶ Heb.9.27.

*Proth tamuth mortemorieris, thou
shalt surely die, yea through the
hereditary contagion of this ori-
ginall rebellion, Statutum est oms-
nibus semel mori, ¶ It is de-
creed that all Adams sinnefull
progeny shall once die. This is a
statute enacted by three states of
the highest court of heauenly par-
liament, and neuer to be repealed.
We came by the wombe, and must
to the graue, whether old or yong,
God knowes how soone: death
stands ready in the gate for old
men, and they cannot liue long:
death lies in anibush for young
men, and they may die soone: the
difference is no more, the one go-
eth to death, and death commeth
to the other.*

*Belshazzars Embleme is on e-
very wall, and his Impresa vpon all
flesh, able to make the proudest
Tyrant, the frolikest gallant, the
prophanest Church-robber, if not
to blush for shame, yet to tremble
for feare: Mene mene Tekel
uphar-*

¶ Dan.5.25.

upharsin. God hath numbred thy daies, he hath ballanced thee; thou art found lighter then vanity, a-way thou must.

Wee must needs die said the wise woman of Teccah to *David*, ¹ you ² Sam. 14. a soueraigne and I a subiect, you a man and I a woman, wee must needs die, and are as water spilt on the ground. *David* confessed so much on his death-bed, ¹ I ² 1. King. 2. 2 must goe the way of all the earth, and holy *Job*, ¹ I know assuredly ² Job. 30. 23. thou wilt bring me to death, which is the house appointed for all the liuing, as a hauen for all shipping. It may be when a ship is come to the mouth of the hauen, a blast driueth it back againe, but thither it will arriue at last, so must wee to the gates of death. ^x Non misere-
tur inopiam, non reueretur diuitias <sup>x Bernarde
conuictor.</sup>

as *D. Bernard* speaketh Death pittieth not the poore, regardeth not the rieh, spareth not any.

It is not the Maiesty of the Prince, or holinesse of the Priest,
Strength

strength of body, feature of face, learning, riches, honour, or any secular regard can plead against death, or priuiledge any person from the graue. *Nereus* the faire; *Thersites* the foule; *Pyrrhias* the Cooke, *Agamemnon* the King, *Absolon* with his beauty, and *Lazarus* with his blaines must all the same way. Say Prince, say peasant, say rich; say poore, say all with holy *Job.*¹ c. 17. *Corruption thou art my father, rottennesse thou art my mother, wormes and vermine yee are my brethren and sisters, say graue thou art my bed, sheete thou art my shrine, earth thou art my couer, greene grasse thou art my carpet; say death demand thy due, for thy seasure is without surrender, and from thy sentence there is noappeale.*

² *Ilay.40.6*

To this purpose the Prophets proclamation is so generall,² *All flesh is grasse.* All flesh without any exception, is grasse, which by the

the Sunnes angry countenance, winds blasting, frosts nipping, mans trading, beasts deuouring, and many other waies is turned to corruption. *All flesh is grasse, and the beauty and grace thereof is as a flower.* 1. If any thing bee more seemely, more amiable, more goodly, more gracious, more glorious, in man it is but as a flower, which though it bee more faire in shew, and more fragrant in smell then grasse, yet as the grasse withereth, so the flower fadeth. And even so, the greatest power, pomp, authority, estimation, and most illustrious estate of man decayeth.

Where is that wisdome, which folly hath not tainted? where is that honour, which slander hath not stained? where is that strength which sicknesse hath not impaired? where is that beauty which age hath not defaced? where is that high and happy estate of ruledome and renowne, which enuie and time

time hath not ruined? where are either of these, or all together which death hath not spoiled and lodged in the graue?

I haue scene (saith David) an end

■ Psal.119.96 *of all perfection.* ^a Happy are they which haue *Danids* eies, and thrice happy were we if vpon true insight of our frailty & imperfection, wee did daily and duly forethinke of our end and dissolution.

To incite vs whereunto, *Isaiah* as the Lords Herauld, is commanded to deliuer the former message, not whisperinglie in a soft still voice, such as that was wherein God passed by *Elias*, ^b but to crie aloud, and to make such a noise, as would mooue him that were musing, rouse him that were slumbering, awake him that were sleeping; so carefull God is we should learne this lesson, and lay it to our hearts, that our continuance in this life is but momentany, and our best estate (as the princely Prophet protesteth) in this world

■ b. Kin.19.5.

^c *also gesh*

^c altogether vanity.

c Psalm. 39.5.

For the better riuetting where-
of in our mindes and memories,
the holy Ghost by his pen-men &
actuaries, *Moses, Job, David, Salo-* d *Iam. 4.14.*
mon, Saint Paul, and others, hath e *Sap. 5.12.*
vsed verie significant similitudes, f *Reu. 15.*
comparing mans life to a d *Vapor* b *Sap. 5.*
that vanisheth: to a e *Ship that sai-* s *Job 14.12.*
leth in the Seas, and the path there- k *Job 14.3.*
of cannot be found in the flouds: l *Job 7.6.*
f *to Glasse: g to a Booth: h to a* n *ver. 9.1*
Bubble: i to a sleepe: k a shadow: o *Il. 29.8.*
la weuers shittle: m to a wind: n a p *Psalm. 90.9.*
cloud: o a dreame: p a thought: q *Sap. 5.*
q *a passage: yea r a swift post vnto* r *Sap. 5.9.*
death, and what not? which a *gu-* Psa. 39 & 103
eth vanity and mutability. i. *Thess. 4.*

But what neede haue we of these
resemblances, or of so great a
noise to put vs in mind of our mor-
tality? sith wee haue both a con-
tinuall sight of it in others, in our
parents, brethren, kinsfolk, neigh-
bours, and acquaintance, which
are gone the way of all flesh be-
fore vs: and also a daily sense of it
in

in our selues by the aches of our bones, heauiness of our bodies, dimnes of our eies, deafenes of our eares, trembling of our hands, baldnes of our heads, graynesse of our haires, that verie shortly wee must follow after them.

But alas, the Diuell doth so deafe vs, the world doth so blinde vs, and the sensualitie of the flesh maketh vs so extreamlie sensles, that we neither heare, nor see, nor feele, what lieth so heauie vpon vs. If we be yong, we feare not death at our backes; if sicke wee feele not death treading on our heeles; if old wee looke asquint and see not death before our eies.

Indeede in temporall affaires, to procure security, we will all pleade mortality, and in soime cases of discontentment, wee will complaine with Saint *Austine*, that our life is a vitall death, *Splendida miseria*, a glittering miserie, a liuing calamitie, wherein our best repose is full of anguish,

our

Austine.

our greatest securitie without foundatiō, our trauell often without fruit, our sorrowes and cares alwaies without profit, our desires without successe, our hopes without rewards, our mirth without continuance, our miseries without remedies, dangers affrighting vs, diseases afflicting vs, afflictions greeuing vs, grieves tempting and tormenting vs on euery side.

But notwithstanding these pleadings and complaints, the most of vs put the day of death farre from vs, and would haue it rather to be the lot of others, then to belong to our selues ; beeinge heerein like to ^f *Vespasian*, who seeing at once two presages of his death, a blasing Comet, and a gaping Sepulchre, turnd them both from himselfe, & forced them on others, saying, the sepulcher gaped for the old Empresse *Julia*, and the blasing starre pretended the death of the King of Persia which ware long haire ; thus wee dallie and delude

*Cuspinian,
Hist.*

our selues, yea in a vaine perswasion, that we shall see many daies, wee sing sweete lullabies to our senslesse soules, like to the rich corn-hoorder in the 12. of *Luke*, who hauing plentie, and for the same safe custodie, promised to himselfe a kind of eternity, saying,

Luk.12.19.20 *Soule take thine ease, and why? thou hast goods layed vp for many yeeres.*

But alas, one day of ease did he not see. *Foole (saith God) this night thy soule shall bee taken from thee, and thou shalt not liue to inioy that pelfe which made thee ioy to liue, but as hitherto thou hast led a life euer dying, so now thou must goe to a death neuer ending, this beeing the last will and testament of such wealthy worldlings.* ^u *Relinquent diuitias mundo, corpus sepulchro, animam diabolo: They leaue and bequeath their riches to the world, their bodies to the graue, their soules to the Diuell.*

And as the sumpter-horses of great personages, gaine nothing by

v Bern.

• *Sicil.*

hy their great burdens of siluer, plate, and other treasures where-with they are loaden, but a gauled backe ; for when they come to their Iane or journeys end, their treasure is taken from them, and they tired and gauled as they bee, are turned into a filthy stable : so wretched worldlie men get nothing by their coffers crambede with crownes, their barnes filled with corne, their bags stufft with coyne, but a conscience pittifullly gauled with many a grieuous crime, and when they are come to the journeys end of a toilsoime life, stripped of all they had, and thrust tired and gauled, tortured and grieued, as they bee, into the stink-
ing stable of hell, hauing nothing there but vglie serpents for their daintiest food, damned ghosts for their best company, horrible shriekings for their chiefest musicke, and weeping & gnashing of teeth for their choisest mirth. This doubtles is the case of all careles

C 2 and

and secure persons, they may wan-
ton it for a time, but shall want at
last ; they may stafe it, and stoute
it too, but shall stoope at last, and
though they haue now the summe
of their vnsanctified desires, they
shall haue at length their full de-
sers.

Alas these deceiue themselues
much, by mistaking their tenure,
taking that to be a free gift, which
God intends for loane, and hold-
ing themselues owners, not onely
of lands but of life too in fee-sim-
ple, whereof they are but deposi-
taries and tenants at will.

But be not thou deceiued o man
whatsoeuer thou art, which hearest
mee this day, bee not deceiued,
God is not mocked, thy daies are
numbred, away thou must, death
mounting on his ^x pale horse is po-
sting towards thee, here is not thy
rest, thou dwellest in a house of
clay, in a tent pitched to day, re-
mooued to morrow.

Thou art a *Didapper* peering
vp

x Rcu.6.2.

vp and downe in a moment , and as Aristotle rightly termes thee, thou art, *Fortunatus, inconstans, Aristotele apud S. 09. tie imago, temporis spolium, imbecillitatis exemplum.* Miserable infirmitie such is thy person, foolish inconstancy such is thy prosperity, inconstant honour such is thy crowne, sinnes, sorrowes, sickenes, such thy comforters and companions, depart thou must and be gone God knowes how soone, *Serius aut citius mortis properamus ad oras.*

It is not eminency of office or dignity can priuiledge thee : for David in the 2 82. *Psalm.* setteth *Psalm. 82. 6.* men as high as they may goe. *I have saide yee are Gods, (nuncupatione not substantiue, as the schoolmen note) and the children of the most high.* This is mans aduancement. But hee bringeth them as low, and hath a But for them, *But ye shall dy like men.* and ye princes & great ones shall fall like others, heere is his abasement. Hee that

made the world at first of nothing,
can mar the greatest in a moment:
he bringeth Potentates to nothing,
and maketh the Judges of the earth
as vanity.^a

^a Isa.40.23.

2

It is not the strength or stateli-
ness of any place or territory, can
protect thee. For what *Hormis-
da* the Persian Ambassador said to
Constantius the Emperor, demand-
ing of him how he liked the Ci-
ty of Rome with the Amphithe-
ater, the Capitoll, and other such
rich monuments as were shewed
vnto him. ^b In truth I thi ke it
the most glorious City in the
world, and all therein pleaseth me
well but this, that I see men die at
Rome as else-where. The same
may truly bee auerred of all other
places, from which death cannot
bee excluded, but if it enter not
in at the gates with full force, it
will ascend by the windows with
great feare. ^c

^b Ammian.
marc.lib.16.

^c Ier.9.21.

To which purpose *Socrates* smil-
lingly replied vnto his friends that
would

would haue rescued him from the officers, which were to put him to death. *No I will no longer live, except ye can tell me of a place without the territorie of Athens where men never die.*

Lastly, as no height of honour or estimation can priuiledge thee, no safety and sweetnes of place protect thee; so no power or policy can preserue thee from the fatal dart of death. *The King cannot save himselfe by the multitude of his host.*^d *Visuntur magnipara-
ua sepulchra Iouis* saith the Poet, ^{d Psal. 33.16.} *Tamberlaine* the terror of the world died with three fits of an ague, as^e *Paulus Iouius* writeth. ^{e Paul. Iouius.} *Saladine* that mighty pagan which *de vit. ill.* wan the holy Land from the Christians, in the height of his pride & pompe, was surprised by death, hauing no greater solemnity at his funerals then this, a Herauld carrying his shirt or shrowd on a speare or spade, and crying aloud, ^f *Ha sunt reliqua victoris orientis :* ^{f G. Parad.}

These are the conquests of great
Saladine.

Alexander that famous Monarch, acknowledged in his owne person this humane frailty, when in the Olympicke games falling in the dust, and perceiving therewithin the length of his body, hee confessed with griefe that 5 seuen foote of ground were sufficient to make him a graue, ^h *Mors sola fatetur quantula sunt hominum corporiscula.*

Wherefore bee our daies neuer so few, or our yeres neuer so full, resolute we must, wherefoeuer, or in what state soeuer wee bee, to come ere long to the gates of death, there is we see no meanes of withdrawing, no place of absenting, no power of resisting.

ⁱ Exod. 3.14. God alone can say, ⁱ *sum qui sum*, I am what I am, and will be what I haue bene. Men can say nothing else, but I am and shall not be.

Witnesse this the *Lacedamoni-*
~~as~~ song of three parts ; wherein
the

^g *Q. curtain.*
^{ii.} *six.*

^b *Iuuenal.*

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the *Elders* sang, wee haue beene
strong and are not now ; the *Youth*
replied, wee shall bee strong but ^{Plutarch.}
are not yet; the *Middle-aged* sang,
wee are now strong but shall not
be. Witnesse this *Jobs* sonnes at
a banquet, ^k suddenly destroied ; ^{k Job 1.19.}
Abimelech brained ; *Holofernes* ¹ *Judg. 9.53.*
beheaded ; *Adrian* with a Gnat,
and *Leo* with a flie, both Popes,
suddainely choaked. What shall I
say more? All mankind must needs
sing this. *Aut sumus, aut fuimus,*
aut possimus esse quod hic est : wee
are, or haue beene, or may soone
bee, such as this breathles subiect
is. The dolefull pageant of whose
mortality, is heere presented to
our sight, hauing in euery colour
a speaking griefe, in euery griefe
a mourning tongue, able to worke
sad thoughts in our harts, if not to
wring salt teares from our eies.

So that *Hesiod* may tell of *Ne-* ^{*Hesiod.*}
Star & *Ambrosia*, and sweete wine
of the Gods, which will make men
immortall, and *Pliny* may prattle *pliny.*
of

of the Herbe *Moly*, which (hee saith) hath vertue to make an old man yongue; and Historians may write of certaine fortunate Ilands, where exceeding long liuers, for their prolonged life, are called *Macrobios*. But alas, these fables reieected, nothing can bee indeed inuented, whereby life may be prolonged beyond its limited time; as burning torches wee are dailie consumed, as potters vessels euery houre endangered: Yea so dangerous a Sea is this world, wherein we are wafted, so boisterous are the winds and waues of woe wherewith we are tossed, and so extreamly hazardous are the rockes of profit, pleasure, and prefferment, against which the silly Barke of our soules is carried, that in euery calme we feare a storne, in euery storne wee are swallowed quicke, in all our ease we looke for paine, in every paine wee pine away, in all our rest wee feele disease, in each disease wee post to death

death. The very elements themselves by burning, infecting, drowning, and swallowing many, becoming caterers for our corruption, who were at first created for our consolation. Yea all things in this life, making way like a marshall for death, that shee may triumphantly passe through the field of this world ouer the carkasses of her slaine.

Thus death rules on earth as eternity in heauen ; there all liue, heere all die. ^m *Omnes una manu Horat.*
net nox & calcanda semel via Leti. It is ⁿ the way of all the world. ⁿ *Ios. 23.14.*
^o *Hac conditione intravi ut exirem,* ^o *Sen. Epis. 25*
said Socrates.

All, both good and bad are actors on the stage of mortality, every one acting a part, some of lesse, some of greater dignity ; and the play beeing ended *exenit omnes* every one goes off the stage, and as Chesse-men without difference they are swept from the table of this world, wherein one was

^a King,

Simil.

a King, another a Queene, a third a Bishop, or Knight, into the earths wide receptacle.

The onely distinction betwixt good and bad beeing this, that the good are alwaies actors of a Comedy, and howsoeuer they beginne, they end merrily ; but the bad are actors of a Tragedy, and howsoeuer they beginne or proceede, yet their end is miserable, their Catastrophe lamentable : Death beeing to the wicked the diuels seriant to arrest them, and carry them without bayle, to a prison of vter darkenesse ; which to the godly is the Lords Gentleman usher to conduct them to a pallace of everlasting happiness ; yea death beeing to the one as Sathanas cart to carry them presently to execution in hell, which to the other is as *Elias* his firie Chariot to mount them vp to heauen.

¶ Eccl. xi. 3.
Olympiod.

For *P As the tree falleth, so it lyeth* : As a man dyeth in the fauour or disfauour of God, so without changing

changing or recalling hee remai-
neth. *Unusquisque cum causa sua
dormit, cum causa sua resurget*, as
D. Austin speaketh. And to con- Aug.
clude this point ; on euery mans
particular death , his particular
judgement attendeth, either of the
soules eternall blisse in heauen, or
everlasting woe in hell, which all
the praises, praiers, and preaching
of men , Saints , or Angels can-
not reuertse.

A consideration (*R. W. and
beloued in Jesus Christ*) by the mis-
creant Atheist much contemned,
by the temporizing Politician
greatly neglected, by the carnall
gospeller slightly regarded, by the
Popes pardon purchasing , and
pickpurse Purgatory beleeuing
Papist corruptly intartained, and
by very few of the best professors
so sincerely and seriously thought
on and embraced, as it ought to
be. For it is the great fault, not on-
ly of great men, whose greatnes
maketh them too often forgetfull
of

of goodnes, but euen of vs all, high and lowe, rich and poore, great and small, that wee neuer thinke on death or prepare to dy, till wee finde and feele wee can no longer liue.

Yea we so imbrace, admire, adore, and doat vpon this glittering world, and are so loath to leaue the ruinous tabernacle of our corruptible flesh, that we are not content or willing to goe to heauen, till we see there is no remedy, we can stay no longer on earth. For the reforming of which carnall and worldly affection, and for the better inciting and stirring of vs all vp to a more frequent meditation and Christian consideration of our soone expiring life, and speedy approaching death; let vs now in the name of God descend to some further vse and application of that which hath beene so largely deliuered.

And seeing we haue beene euerie way sufficiently taught, what through

through the frowardnesse of our carnall disposition we are otherwise dull ynone to learne, that in this wicked world (which is nothing else but a shope of vanity, a theater of iniquity, whordoms, stewes, oppression, slaughterhouse, thefts refuge, and for euery sinne a sinfull sanctuary) there is no sure rest or residence for vs, and that here we haue no continuing City, but liue every day in such incertainty, that the highest, healthiest, holiest, happiest among men, cannot promise to themselues to morrow.

O let vs I beseech you by the tender mercies of Christ Iesus, as wee tender the good of our owne soules, heare and know this for our selues as *Eliphaz* saide to *Job*: *Hearre this and know it for thy selfe*, *Job 5.27.*

He that knoweth not what hee should know, is a beast among men, hee that knoweth no more then he must needs, is a man among

mong beasts, but he that knoweth all he may know, and that for himselfe and his spirituall aduantage, is a god among men. Let vs study and stiue to bee such gods, and euer remember that wee must die like men.

Let vs esteeme of euery present day, as of the day of our death, and make such conscience of all our waies, words, and works, as if wee were presently to giue an account of our life. *q. Qui considerat qualiter erit in morte, pauidus & prouidus erit in operatione*: He that thinketh alwaies of dying, will be circumspect in his doing. The meditation of death is a Christian mans Philosophy. O let vs as carefull christians, be continually exercised in this study, and as cheerefull and faithfull professors, bee alwaies busied in performing those righteous and religious duties which wee would doe if wee were dying: and because that death in all places wayteth for vs, let

*q. Greg. ix.
Moral.*

let vs expect it every houre, suspect it every where, and be at all times prepared for it.

And now at this time especially let the dreadfull spectacle of death before our eies, be as a shrill trumpet sounding aloud that message of *Isaiah* to *Ezekiah* in our eates, that it may sinke deepe into our hearts. *Set thy house in order, r Isa.38.1.*
for thou must dy, and shalt not live:
Dispose of thy temporall affaires,
leauue not thy lands intangled, thy
substance intelled, to be a cause of
variance to thy posterity; make
thy will, doe it in time, whilst thy
thoughts are free, thine affections
staied, and thy reason not distra-
cted with feare, or senses distur-
bed with paines, so shall thy te-
flament be *testatio mentis*, a wit-
nesse of thy mind. Whereas on
the contrary, if thou put ouer the
disposing of thine estate to that
troublesome time of sicknes, when
thine head aketh, hand shaketh,
thy tongue saltreth, thine heart
D fainteth,

fainteth, and euery part is pained, it may iustly bee feared, that neither thy words or writing will so expresse thy meaning , but that thou shalt be easily drawn to make a will after anothers mind rather then thine owne.

Set therefore thine house in order now, that thy soule bee not wearied then with secular affaires, when it should be wholly busied in making it selfe ready for God. Yea set thine heart in order also, and forthwith dispose of thy soule to cast vp her reckonings ; turne thy selfe as *Ezekiah* did ¹ to the wall, that is , from the world to God. *Silentium a mundo, est suffrus cum deo :* consider what thou hast beeene, examine thy selfe what thou art , premeditate what thou shalt be. *Cogita unde venis & erubescere, &c.* Thinke on thy naked nativity , and blush for shame ; on this worlds wretchednesse & misery, &c. Sigh for griefe, on deaths approaching tyranny, and

1 2.Kin.20.2.

Born.

and tremble for feare, or rather
that thou mayest bee freed from
feare, griefe, and shame: make
soone thy soules peace with God
and the world, and by faithfull
repentance turne from the worlds
vanities, to Gods seat of mercy,
and weepe as ^{12.Kin.20.3.} Ezekiah did, be-
waile thy sinnes past, keepe a nar-
row watch ouer thine heart for
the time to come. *Sow in teares*
that thou maiest reap in ioy, Psa.
126. And lastly, (not to leaue so
good a patterne in any point vn-
followed) pray too, as Ezekiah
did, though thou canst not in the
same manner. *Lord remember how*
I haue walked before thee in sinc-
rity and truth, yet to the same ef-
fect, for mercy, as David did.

^u *Lord remember not the sinnes of my* ^{7.} *Psalm.25.7.*
youth. Lord for thy goodnesse
ake remember mee. And as D. Ambr. in Psal.
Ambrose did on the 38. Psalm. 38.
Lord forgiue mee my faults heere
where I haue sinned, for else where
I cannot be receued, except I haue

my pardon heer, it is in vaine to expect the restfull comfort of forgiuenesse hereafter. Now is the acceptable time, as St. Paul speake-
x 2. Cor. 6.1. keth, * now is the day of saluation. This world is for thy repentance, the other for thy recompence.

y Crys. in Heb. cap. 12. bo m. 4. *Hic locus lucte, ille corona. Hoc cuneorum tempus est, illud coronarum*, as D. Christoforne speaketh. This is the time and place of combatting, that of crowning, this of working, that of rewarding, this is for thy patience, that for thy comfort.

Now God is helping to all them which repent, and forsake their euill ways, but then he will be a seuere examiner, iudge, and reuenger of all our wicked workes. This is our day, wherein the Gospell of peace and remission of sins is preached, that is Gods day, wherein all that haue receiued this grace in vaine, shall be punished. They that will not now receiue good counsell at a cheape rate,
shall

shall then buy too late repentance
at a deere hand.

For the Angel hath sworne by
him that liueth for euer, that *time*
shall bee no more, ^z that is after this ^z *Rem. 10.6.*
life, there shall be no more time
for repentance, for remission, for
saluation.

Life and saluation is here either
lost or wonne, as D. *Cyprian* affir- *Cypr. confr.*
meth, after this life no effect or *Demetr.*
working of satisfaction auaileth.
To whom D. *Austin* accordeth, *Aug. Epist. 54*
saying, There is no other place to *ad Macedon.*
correct our manners and condi- *Epist. ad*
ons, but onely in this life : and a- *Hesyc.*
gaine, as euery mans last day doth
leauue him, so Gods day, (i.) the
day of iudgement shall finde him.
Euery man shall sleepe and rise a-
gaine with his owne cause; as he
dyeth so shall he be iudged.

Wherfore now whilst thou li-
uest, set both thine house and heart
in order, prepare thy soule and
make it ready for the Lord, repose
not thine vnpreserved selfe vpon

the vaine staines of deceiuing Popery, vpon Masses, Trentals, Dirges, Pilgrimages, Praiers, Pardons, and such like superstitious shews of piety, fondly inuented to releeue soules in, and release them out of fained Purgatory.

Beleeue me, beleeue me, for what I say, the truth proclaimeth, the word confirmeth, and too wefull experience testifieth, the presumptuous hope of helpe in Purgatory, hath sent many thousand deceived soules to hell. That I may say no more, I can say no lesse of that Popish puddle, if I say the truth, but as the Apostle said of
 Purgatory confused.
 1. Cor. 8. 4. an Idoll; an Idoll is nothing, so Purgatory is nothing, it is none of Gods creatures, it is none of Gods ordinances, it was never in his counsell, and therefore can never stand with his prouidence.

It was never knowne in the Church of Israell, or a doctrine
 Exod. 24. 8. 2 sprinkled vpon that people, with the bloud of the old couenant, by
 Moses

Moyses who was ^b faithfull in ^b Nom. 12.7: Gods house, and deliuered all he saw vpon the Mount. *Moyses* prescribing all kind of sacrifices in the old law, maketh no mention either of sacrificing or praying for the dead, without which Purgatory cannot stand.

As for the New testament, Purgatory hath no footing or foundation therein; this teacheth plainly and plentifully, ^c that the bloud of Christ alone purgeth and pre-
1. Ioh. 1.7.
Gal. 3.13.
Rom. 8.3.
 serueth vs, *ab omni culpa & pa-*
na, from all sinne and all punishment due vnto the same. Good old *Simeon* never dreamed of Purgatory when he said, ^d *Lord now let d Luk. 2.39.*
thy servant depart in peace, for there is little peace in Purgatory by the Papists owne positions.

It neuer came into Saint Pauls mind, when he said, ^e *I desire to e Ephes. 1.23.*
bee dissolued, and to bee with Christ.
 It was neuer reueiled to the Angel when hee spake from heauen saying, ^f *Write from henceforth f Reu. 14.13.*

D 4 amodo.

amodo. Blessed are the dead which die in the Lord, for they rest from their labours. There is no paine in blisse, no toile in rest, if this hap- pines be amodo, euen straight vpon

* Ambr, Lorin. the dissolution. as * *Nescit tarda molimina spiritus Dei gratia*; then there is no danger by the way, no delay in supposed Purgatory.

Luk.16.

Neither *Lazarus*, nor the rich man were acquainted with it; for the one was immeadiatly carried into *Abrahams bosome*, the other cast into hell. Heç which said to the good thiefe (who came in the nicke of oportunity to beg grace, while grace was a dealing)

¶ Luk. 23.43. ¶ *This day shalt thou bee with mee* (not in Purgatory, but) *in Paradise*, knew only two waies, the strait way to heauen, the broad way to hell, and therefore speake- keth to his sheepe, *h Come ye ble- sed, to the goats, Goe yee cursed.* The third way, hee which knew all things did not know, for indeed there is no such way to know

¶ Mar.25.

It

It is only an opinion of papizing Paganes, or rather paganizing Papists; heathenish in devise, hellish for practise, Romish for gaine. It is most iniurious to the bloud of Christ, which alone purgeth our sinne, pleadeth our cause, purchaseth our peace, & to be briefe, it delaith and destroith soule sauing repentance; without which there is no remission of sinne here, and with which satisfaction for sinne hereafter cannot stand.

For there commieth nothing to the spirits of them that are dead, but according to that wiche they wrought while they were aliue. *Bona opera sequuntur bonos*, to crowne them, *mala opera perse-^{Cypn.}quuntur malos*, to torment them.

Wherefore (to returne to my purpose againe, and not to suffer Popish peeuiish Purgatory, with which I met only by the way, to transport mee farther out of the way) mine humble and hearty request vnto you all is this, that
ye

yee would agree with your aduersary quickly, iwhilst ye are in the way, and that ye would all labour and indeuour to bereconciled vnto the Lord while it is to day.

i Mar. 5. 25.

¶ Ecc. 14. 16.

i Ecc. 9. 10.

¶ Gal. 6. 10.

¶ Ioh. 9. 4.

Cyrii in Ioban.

Lb. 6. 6. 14.

Worke ô man thy righteousness before thy death, as the wise man counselleth. **¶ Doe what thine owne hand findeth to do with all thy power, as Salomon aduiseth.** **¶ Doe good vnto all whilst thou hast time, as Saint Paul admonisheth.** And **¶ Worke while it is to day, as our Sauiour exhorteth; for the night commeth(i.)the darknes of death wherein none can worke or wipe away those death breeding staines which in the day of his life he contracted, as Cyril noteth.**

Make hast then and delay not, set to the worke, enter persently into a strict course of religion, answerable to thy place and vocation, & be not discouraged, though at first a religious straight conuertation seeme to thee an vnsatisfactory companion, for blessed is

is that mortification which so estrangeth vs from the world, that it changeth vs into the similitude of Christ.

O deale faithfully with thine owne soule, sift, search, examine, and ransacke the same, to come to a true sight, sense, and vnfeigned sorrow for all thy saines, especially thy bosome beloued darling sinnes ; extenuate them not as *Saul* did, but aggrauate them as *1 Sam. 13.12.* *Daniel* did, and all other thy transgressions, against thy selfe, in the consistory of thine owne conscience, by the multitude and contagiousnesse of them, in that by them many haue beene infected, of whose repentance thou art not assured, but that some of them beeing dead, may for any thing thou knowest be damned, and others liuing may be in the like dangerous estate too, even for those sinnes which in thy company, by thine example, or through thine occasion, they committed.

O gen-

• 2. Cor. 7.11.

Sincere Repen-
tance.

O consider this, blush for shame, split for sorrow, fret for indignation, o at the recounting hereof; for such euils are not onely with the teares of weeping eies, but with the drops of a bleeding heart to be lamented. And that thy re-pentance may not onely bee generall in the lunge, but personall and particular according to every transgression of the law, article against thy selfe, recapitulate thy sinnes, make vp a catalogue of thy offences. Item, for lying, swearing, whoring, backbiting, scandring: Item for plotting of mischeefe, for vexing men with lawles suites in malice, for abusing Gods creatures in drunkennesse and gluttony, for abasing his Magistrates and resisting authority, for prophaning the Sabbath, neglecting the word preached, and despising the ministry. Item for spending so many thousands to maintaine thy pride, so many hundreds to satisfie thy lust, so

so many score of pounds to please
thy fancy, and not a pound, no
scarce a penny bestowed in Gods
seruice, or on Gods seruants to
right their wrongs, or relieue their
wants. The totall summe being
the manifest and manifold breach
of all Gods commandements.

Bring all these particulars in an
holy ^a confession before thy ma- ^{a Pro.18.13.}
ker, ^b and cast thy selfe downe in ^{b Lam.4.10.}
humble submissiōn and harty con- ^{c Psalm.51.}
trition before his seate of mercy, ^{d Ezr.9.}
earnestly begging pardon with ^{e Neh.13.22.}
^{c David, d Esrah, e Nehemiah, f Da-} ^{f Dan.9.19.}
niel, for them, resoluing neuer a-
gaine in the like wilfully to offend
him, but beeing iealous ouer thy
selfe with ^a godly iealousie, and
studious in all things henceforth
to please him, not onely careful-
ly performing those duties of pie-
ty, appertaining to his iinmediate
worship, which he hath coman-
ded, but also in matters of lesse
moment and consequence; in ea-
ting,drinking,recreating thy selfe
and

and conuersing with others, con-
cionably conforming thy selfe to
those rules of modesty, equity, and
sobriety, which in his word hee
hath prescribed, that so vpon thy
sincere repentance and sound re-
formation, hee may be reconciled
vnto thee: and thou (desiring in
hoart, and indeauouring in life, to
become a new man) maiest obtaine
this inestimable fauour of him, to
haue all the former accounts and
sinfull billes of debt crossed here,
for otherwise thou shalt never
haue thy *quietus est* hereafter.

To conclude this point with

*Aug. 11. de mir. D. Austin. Age pænitentiam dum
fac. scrip. ser. sanuses, sic si ages, dico tibi quod
securuses, quia pænitentiam egi-
sti eo tempore quo peccare potuisti.
(i.) Repent whilst thou art in
health, for in so doing thou art
without danger of hurt, because
thou hast repented at what time
thou mightest haue sinned. And
because in the yongest and stron-
gest, there is no assured signe of
safety*

safety and security ; but in all of
vs both yongue and old, many
home-bred tokens of death and
dissolution, therefore the coun-
sell and watch-word of our Ma-
ster and Sauiour, is to be remein-
bred. *& Wake and watch, for you
knowe not what houre your Master
will come :* either by the first death,
or the last iudgement : ye know
not that houre, therefore watch
every houre, yee know not that
yee're, moneth, or day, wherein Simil.
deat h the Lords hand-maid, with
the b roome of sicknesse or sorrow,
will sweepe you away, (being as
too many are, spider-like busied,
in making nothing but nets and
cobwebs to catch the flies of ho-
nour and riches, which taketh her
to her wings as an Eagle, & soone Prou. 33.5.
flieth away) therefore keep watch
and ward ouer your soules, euery
day, moneth, and yeere.

And as he which sitteth at a ta- Simil.
ble, furnished with many dainty
seruices, amongst which one is
poiso-

poisoned, as he hath bee[n] secretly aduertised, will (if he be wise) not hastily aduenture on any, because of the danger that lyeth hidden in that one, so let vs be heedfull that we rush not into sinne, bee it neuer so pleasan[t] a seruice on any day, because for any thing wee know, that may be the very day wherein death may ouertake vs.
 b Matt. 26.41. *Watch and pray least you enter into temptation.* Repent and amend least yee
 i perish in the way, and die in your transgressions.
 c Psalm. 2.12.

Vic.

Luk. 16.1.

Lastly, forasmuch as in this fraile life, the meanest of vs is no lesse, and the mightiest amongst vs is no more then Gods steward, steward of Gods house. (i.) the Church as the Minister, of the common house the weale publike as the Magistrate, of his owne priuate family as euery household gouernor, of the closet of his owne conscience as euery particular christian man, and to euery one of vs, God hath committed the charge of his goods

goods and gifts, either corporall, temporall, or spirituall, to be imployed as his talents for his aduantage and glory, and our fellow-servants benefit and good.

Therefore I beseech you, let vs all in our seuerall places be good and gracious in our offices. For we know not when the ^k *Master of the house will come*, whether at even, or midnight, at the Cocke crowing, or the dawning of the day. We know not how soone we shall be summond to give an account of our stewardship.

And because being stewards, we are not masters but seruants, therefore let vs not beate or abuse our fellow-servants, I vex and molest our poore neighbours, but as fellow helpers let vs labour, not loyter in the Lords vineyard. We are not hired for a day, as the ^m *Labourers* in the Gospell, or for an yere, as the ⁿ *Leuite* was by *Michah*, or as ^s *Iud.17*, for seuen or thrice seuen, as ^o *Jacob* ^o *Gen.29*, was by *Laban*, but for all the daies

E and

!

and yeeres of our life: to doe his worke, therefore let vs discharge our duties diligently. And because we haue his gifts to dispose not as we list, but according to his good will and pleasure: Let vs take heed carefully that we play not the bad stewards, either in getting goods wrongfully, as too many rent-racking Land-lords do, or in keeping them basely as too many churlish *Nabals* doe, or in spending them wantonly and wastefully, as too many prodigall prophane gallants doe; least in so doing, we be iustly accused for our vniust conuersation to our Master, and be fearefully conuicted of vnrigheteous dealing by three sufficient witnesses or plaintifffes; the poore oppressed, Gods creatures abused, and our owne consciences wounded: as not long since a great man of this Land was, by whom a poore widow was exceedingly wronged and put from house and home, and constrained to make an old Oake her

Note.

In Barons Wars

her best harbour, the conscience of which fact so affrighted him, that when he should be most courageous he was most daunted, and in horror of mind often exclaimed. *O the widow under the Oake.*

And as of late a lewd Canon of Paris was, who with the remembrance of his adulterous and idolatrous life, beeing extreamly terrified in his death bed, at severall times spake but these three words, *Accusatus sum, iudicatus, condemnatus.* I am accused, iudged, condemned, and so expired.

O heare and feare this, all yee that desire rather to be feared then deserue to bee loued: in the midst of your ruling remember your reckoning, and by your more diligent, charitable, and conscientiable demeanor hereafter, preuent that iudgement which hangs ouer your heads, for your negligence and want of conscience in your callings heeretofore.

And let vs all, cuen now begin,
 if not before, whether wee be Mi-
 nisters or Magistrates, or persons
 of inferiour place, to looke to our
 charges diligently, to attend on
 our offices faithfully, to discharge
 our stewardship carefully, to ex-
 amine our receipts and expences
 daily, and accordingly to make vp
 our perfect reckonings and ac-
 counts, that when that great day
 of reckoning shall come, our Lord
 and Master may say to every one
 of vs : *P It is well done good seruant
 and trustie, Thou hast beene faith-
 full in a little, I will make thee ruler
 ouer much, enter into thy Masters
 ioy.* And thus much bee spoken
 of the first part, and of the vses
 thereof ; namely *Mors est in olla,*
 death is our lot, none can auoid it.

*Secunda pars
 viz. Spes est in
 urna.*

*Chrys. in 22.
 Matb.*

Now of the second, and that
 more briefly, *Spes est in urna*, there
 is hope in the graue, beeing dead
 we shall liue againe, none may de-
 nie it. *Tolle spem resurrectionis* (faith
 golden mouth'd *Chrysostome*) &
resoluta

resoluta est omnis obseruantia pietatis: take away the hope of resurrection, and the building of piety wanteth her foundation. For then Christ is not risen, and so our preaching is in vaine, and your faith is 1. Cor. 15. vaine, and of all others the best christians were most miserable, and of al stories the Gospell were most fruitlesse and vnprofitable.

But the Lords Herauld *Isaiah* of all the Prophets most *Euangelicall*, of all the *Euangelists* most Propheticall (besides the stremme of all holy antiquitie consenting thereunto) hath plainly proclaimed it. *¶ Thy dead men shall live, q* Isa. 26. 19. *with my body shall they rise: and again, Peace shall come to the righteous, they shall rest in their beds,* (that is) their graues, *until the morning of the resurrection. Post tenebras spero lucem, saith Job. Sybil prophesied heereof in this manner.* *¶ Ila. 57. 2.* *¶ Job 17.*

Tunc eatus Christus ponet certamina iusta: Sybil.
Ornabitq; probos, eternaq; pramia reddet.

Phocilid.

The great Poet could say, *ταῦτα
ιεράντα τελεῖσθαι τοῖς θεοῖς εἰσίθεται*. Wee hope and know that we shall not for euer sit in darknesse, or sleepe in the glaue, but we shall come to the heauenly light, & liue with Christ,

v.2. Cor. 13:4. through the power of God, in whose booke all our members are written.

God hath a threefold book. The first is his priuate booke *Enchiridion*, or *vade mecum*, in which onely the names of the elect are written, whom hee knoweth and

f Exod. 32.32. Isla. 43.1. t Reu. 3.5. calleth by their ^f names : whose names hee will not put out of the booke ^t of life, *è libro praesentis iustitiae aut praedestinationis aeterna*,

as the Schoolmen distinguish. The second is his booke of accounts and black booke, blurde and blotted with the register of sin, wherein onely the wicked are written, according to that *Dan. 7. The judgement was set, and the booke opened*. The third is his vniuersall common-place booke, wherein both

Dan.7.10.

both good and bad are recorded, according to that of the Prophet, *In thy book are all my members writ-* Psalm. 139. *ten : so that albeit in death there be a dissolution of body and soule, yet in the resurrection there shall bee a restitution and revniting of the same body (in substance though altered in quality) to the same soule, that the ioy of both may be consummated : to which purpose, God is said to write all our members in his booke. Yea he keepeth the very bones of his Saints Psal.* Psalm. 34. 20. *34. and not a haire of their heads Luk. 21. 18.* shall perish, Luk. 21.

Hence it is, that the Prophet Daniel speaketh so expressly. *Ma-* Dan. 12. 2. *ny that sleepe in the dust, shall awake and rise againe, some to euerlasting life, some to shame and perpetuall contempt.* Hence it is that our Saviour Christ speaketh so plaine-ly. *Maruell not at this, for the Ioh. 5. 28. 29.* *houre shall come, in which all that are in the graves, shall heare his voice, and they shall come foorth*

that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation. To which infallible truth Saint Paul beareth witness. 2.Cor.5.10. We must all appeare before the iudgement seate of Christ, that every man may receive according to the things which are done in his body, whether good or euill. Whereunto, that of the beloued Disciple Saint John, is very agree-

Reu.20.11.12. where the maiesty of Gods throne is described, the singularity of the Judge is declared, the vniuersality of all both great and small which must stand before him is manifested, and the equity of proceeding in judgement excellently shewed by the booke opened, and the sentencing of euery mans cause according to his workes.

Note.

Whence by the way wee may note the difference betweene the act of iustification, and the act of judgement: for the act of iustification

cation wherein God maketh vs
righteous which were vniust, is
onely by "faith (i.) by the appre- Rom. 3.24.
hension, application, and appro- Gal. 2.16.
priation of Christ's merits & righ-
teousnesse by a liuely faith. But
the act of iudgement wherein God
declareth those to bee iust which Mat. 25.
were iustified in this life, is accord- 1. Cor. 5.
ing to our workes. God iudgeth
not according to the root of faith
which is hidden, but according to
the fruits of faith, namely, good
workes which are open and mani-
fest, and the fittest meanes to try
euery mans cause, and to discerne
who were by faith *working in loue*, Gal. 5.6.
iustified in this life.

Not to affect more testimonies
of prooife, in a point of christiani-
tie so plaine. This holy perswasi-
on of the resurrection after death,
& impression of immortality, hath
euer possessed the hearts of Gods
Saints and seruants, and hath bene
as a naile of the Sanctuary to keep
them from desperate distractions
in

in the errors of this life, and to set them forward to perfection & vndanted constancie in the terrors of death.

Job 19.25.

Job, patient and iust Job in the plea of all his miseries with the single eie of faith, held fast by this hope, and made it the issue of all his maladies : I know that my Redeemer liueth, and I shall liue againe, &c. this sentence of vndoubted assurance is matter worth the remembrance, and therefore Job setteth

Job 19. 23.24. a Preface vnto it. *O*(saith he) *that*

25. *my words were now written, and written not in loose papers, but in a booke, and not written onely, but engrauen, and that with an iron pen in lead, or in stone, to endure not for a time onely, but for euer, to the solace of all distressed Saints. I know that my Redeemer liueth, and though the wormes destroy my body, yet shall I see him in my flesh againe with these mine eies, &c.*

David, distressed David anchored on this hold, and indeede the surges

surges of sorrow had quite funke
his soule, when *Saule* ^a persecuted
him, ^b *Micholl* derided him, ^c *Doeg* ^{a 1. Sam. 19.}
accused him, ^d *Shemei* rayled vpon ^{b 2. Sam. 6.}
him, and ^e *Absalon* rebelled against ^{c 1. Sam. 22.}
him, but that hee fixed his eies on ^{d 2. Sam. 16.}
this cape of good hope, and ^f *be-* ^{f Psalm. 27.13.}
leeneed verily to see the goodnes of the
Lord in the Land of the living.

Paul, blessed *St. Paul* was rauish-
shed with this heauenly hope, and
soule-solacing assurance of life af-
ter death, and therefore desireth to
be dissolued, and to be with Christ *Phil. 1.23.*
which is best of all.

St. Stephen, that bold champion
for christianity, and faithful *Proto-^{A&7.} Martyr* of Christ *Iesus*, when hee
was to be stoned, feeling this holy
comfort in the middest of heauy
combats, *opposuit furor patientia*, *Loſſus in al.*
mortis terrori vita despiciensam,
opposed his patience to his ene-
mies fury, the contempt of life to
the terroure of death, and hauing
a sweet foretaste of the ioies which
body and soule should iointly in-
joy

joy in heauen, he with a victorious grace despised all matter of torment and discontentment which his aduersaries malice could inflict vpon them on earth.

Ignatius that holy Martyr in the Primitiue Church, beeing fully furnished with this assured hope of his bodies resurrection, went confidently vnto a bloudy execution, saying, *Frumentum Dei ego sum,* &c. I am Gods corne, now shall I bee ground small by the teeth of wild beasts, to bee made fine manchet for my Lords table.

Babilas Bishop of *Antioch*, building on the same assurance, spake comfortably to his soule, when he was drawne to a cruell death. *Returne my soule unto thy rest, for the Lord hath bene mercifull unto thee.*

This infallible expectation of a glorious resurrection, made Saint *Paul* to conclude so triumphantly, *Rom.8.38.39. Rom.8. I am perfwaded that neither life nor death, nor things present nor things to come, shall be able*

ble to separate vs from the loue of God. And againe, *My departing is at hand, I haue fought a good fight, 2.Tim.4.7.8.*
I haue finished my course, I haue kept the faith, Henceforth is laid up for mee the crowne of righteousnesse, which the righteous Judge shall give me at that day, and not to mee onely, but unto all them also which loue his appearing.

To which purpose hee speaketh thus in the name of all the faithfull.
Heere we haue no continuing City, Heb.13.14.
but wee looke for one to come, and though we liue on earth, yet our conuersation is in heauen, from whence also wee looke for the Sani- P3 .20.21.
our, eu'en the Lord Iesus Christ, who shall change our vile bodies, that they may be like his glorious body. So that a change shall come, and indeed wee are all desirous of some change, as not contented with our estate.

*Adam would change to be as Gen.3.
wise as his maker. Absolon would 2.Sam.15.
sit in his fathers seat, and of a sub-
iect*

1.Sam.8.5.

Gen.34.23.

Homer.

iect bee a Soueraigne. *Salomon* would haue change of wiues. The Israelites would change *Samuell* the righteous Judge, for *Saul* a wicked King. The Sychemites would change their religion in hope of commodity; and too many amongst vs, would change the food of Angels and heauenly Manna, for the flesh-pots of Egypt in hope of more libertie. Yea the most haue changed plaine dealing into crafty vnderinining, mercy into malice, single tongues and hearts into dubble, and a great number like *Proteus*, can change themselues into all formes, like *Polypus* into all colours, like courtly *Aristippus* into all fashions. *Omnis Aristippum decuit color & status & res.*

But while we affect these alterations, not vnlke to *Glaucus* his commutation of gold for brasse, while we are thus occupied about these choppings and changings, we seeme seldome or neuer to remember

member, that great change where-
of the Apostle speaketh in the
place before mentioned, & where-
vnto Job here aimeth, saying, *All
the daies of mine appointed time will
I wait till my changing shall come.*
Which changing is not onely an
exchange of earth for heauen, of a
prison for a Pallace, of an estate
in sinne and misery, for perfect ho-
liness and glory in respect of the
soule; but a change also of a mor-
tall life for an immortall, of cor-
ruption for incorruption, in regard
of the body.

For as there is a twofold death,
the one of the soule beeing depri-
ued of the operation of Gods spi-
rit, and separated from God by
sinne. The other of the body, be-
ing destitute of the operation and
working of the soule: So there is
a twofold resurrection; the one
spirituall of the soule, *a peccato ad
gratiam*, from sinne vnto grace
here; the other corporall of the
body, *a sepulchro ad gloriam*, from
the

1.Tim.5.6.

*Two-fold Re-
surrection.*

Phil 3.20.21.

the graue vnto glory heereafter. Which great day of the generall resurrection, the Angels desire to see, the diuels tremble to heare of, and other creatures sigh & groane for, and man especially must looke and long for, and cannot be without it; whether we respect the manifold profits which come by it, or the wonderfull inconueniences which would arise from the want of it. For how can we dweling on earth, haue our conuersation in heauen, if we do not looke for the comming of our Sauiour Christ ? and how can wee looke for his coming except wee beleue the resurrection ? and how can we beleue the resurrection, vnlesse we acknowledge that power by the which hee is able to subdue all things vnto himselfe ?

Againe, how doe wee acknowledge God to be God in almighty power, without the faith of the resurrection ? and how can wee haue the faith of the resurrection, without

without the hope of a Sauiour ? and how can we haue the hope of a Sauiour, without an heauenly conuersation ? so that the life of this conuersation is hope, by the which we expect the comming of a Sauiour; and the ground of this hope is faith, by the which we are assured, that at his comming, hee shall change our vile bodies, and make them like to his glorious body. And the reason of this faith beyond reason is his power, by which hee is able to subdue all things vnto himselfe.

All these bee linkes, so diuinely hanging & depending each on other, in that golden chaine of the Apostle, that if we let slip one, we loose the comfortable hold-faft of all ; but good christians must not misse of any, but must be forward in the course of godlines & a holy conuersatio, as not running at vncertainty, or fighting asbeating the aire but following hard toward the 1. Cor. 9 26. marke ; knowing that they are be-

F gotten

1. Pet. 1. 4.

gotten by the immortall seede of the word , in the bosome of the Church militant, to a liuely hope of an inheritance for body and soule together, immortall and vndefiled in the Church triumphant.

This hope as it giueth vs an edge that we should earnestly affect spirituall things, so doth it giue vs a backe also to indure all things. For why doe the seruants of God indure crosses so patiently? abstaine from euill so carefully? pursue the things that are good so cheerfully & constantly? but because they looke for a glorious resurrection, to the Doctrine of the Resurrection. which is the full end of all Gods promises; when the wicked shall haue their full judgement, and the godly their full payment; when the wicked shall both in body and soule, be made sensible of all maner of misery and intollerable wretchednesse, and the godly which haue but breathings here, shal be bath'd in a whole Sea of comforts, and in body as well as in soule haue the complete

complete injoyment of vnconcealable happiness.

And as God hath promised it, and will accomplish it, how incredible soever it seeme to reason, and impossible to nature: so secondly, the equity of Gods iustice requires it; for heere oftentimes as ^{2. Cor. 4. 10.} the Philosopher speaketh, *Bonis fit male, malis bene*, therefore it stands with Gods iustice, else-where to recompence every man according to that hee hath done in his body either good or bad, and in that great day of resurrection, to make both bodies & soules of penitent belieuers, or vnapentant sinners, joint partakers of eternall weale ^{2. Cor. 5. 10.} ^{1. Thes. 1. 6. 7.} or woe.

And thirdly, as Gods word promiseth, and iustice requireth it, so his power (with whom nothing is vnpossible) is able to effect it. ³ ^{Luk. 1. 37.} For to examine what he can do, by what he hath done: could he create all things of nothing, and can hee not worke his owne will in his

owne creatures, and restore our bodies out of the 4. Elements, to their former estate againe? could he quicken vs in the wonibe of our mother, and can hee not reuiue vs out of the wonibe of our mother the earth? can he with the dew of the morning and euening, giue life to the seed that is vnder the earth, and shall he not with the sound of the trumpet, and with all his power giue life to vs? can we of a little sparkle kindle great flames, and cannot he of our ashes though neuer so small raise our bodies? or can we fetch fire out of the flint, & cannot he fetch vs out of the earth?

Could *Elijah* and *Elisha* raise the widow of *Sarepta* and the *Shunnamites* children? could *Peter* raise *Tabitha*, and *Paul* *Euichus*, and cannot God their Lord and ours, raise both them and vs?

Yes, he can and will, and that in a moment, in the twinkling of

1. Cor. 15.52. an eie. *Qui fecit id non est reficeret.* saith *Tertullian.* Consider a *Auger.*

shorem

thores, & toke dubitationem, saith St. Austin. Consider the Author of this admirable worke, and leaue ^{August.} doubt or reasoning. *Nam in rebus mirabiliter factis ratio facti est potentia facientis.* ^{Greg. hom. 20. in 52. k.}

But yet, if any naturalists will farther reason against the resurrection of the body, let them for their satisfaction, attend what strong reasons, euen from their rules of Philosophy, and the immortality of the soule (by themselues granted) may bee drawne to confirme the same. *Posita facultate (saith The Soule was Aristotle) ponatur & organum ne- not made to esse est.* (i.) Admit then the soule ^{live by it selfe} as most Philosophers hold to bee ^{but in the body} immortall, and then it must needs ^{and resteth not} fully contented follow, that the body as the organ ^{so long as it} non or instrument thereof, should wanteth her bee revnited thereunto. Againe, ^{organ and com- p. in son.} *Nulla res imperfecta est capax per- fecta felicitatis.* (i.) No imperfect thing is capable of perfect felicity, but the soule separated from the body is an imperfect thing, there-

F 3 fore

fore it ought to bee ioyned to the body againe, for the attaining of this perfection. Againe, *Non est perpetuum, quod est contra naturam,* (i.) Nothing is perpetuall which is contrary to nature, but it is contrary to the nature of mans soule to be separate from the body, seing it is the * perfecting act thereof. Wherfore the soule cannot continually be separate therefrom, but must necessarily resume the body againe.

4

But leauing all other reasons, that which our blessed Sauiour hath in loue done and suffered for vs in body and soule, manifestly euinceth that our bodies shall bee raised & glorified with our soules, by vertue of Christs resurrection.

Mat. 27.
Act. 1.

Christ our head suffered in body and soule for the redemption of both parts, he ascended in both, & is glorified in both, and so shall we his members be. For though the vniion betwixt him and vs be spirituall, yet our bodies are called the members

members of Christ, 1. Cor. 6. yea
 the temples of the holy Ghost, that
 since they are members of Christ,
 they might be restored vnto their
 head, and since in their corruption
 they are vouchsased to be the tem-
 ples of the holy Ghost, they might
 put on incorruption, and as they
 be graced in this life, so be glorifi-
 ed in the life to come.

What though in the meane while
 our bodies be scourged, tortured,
 & tormented, as Christ was? what
 though we be bought and sold, &
 cruelly entreated as *Joseph* was?
 what though death swallow vs vp,
 as the Whale did *Jonah*, and bind Ioh. 1. 17.
 vs hand and foot as the Philistines ^{Judg. 16.}
 did *Sampson*, and seale vp the Se-
 pulcher vpon vs as the Iewes did Mat. 27.
 vpon Christ? what though in death
 the spirit be loosed from the flesh,
 the flesh separated from the bones,
 bones & flesh conuerted into rot-
 tennes, rotteness into dust, dust re-
 solued into the Elements, as Dr.
Gregory in his *Morals* reasoneth.

Greg. in 19.
Job.
Eze. 37.

and the scornefull Atheist often-times obiecteth ? yet as the Prophet *Ezekiell* in a vision prophesi-ed ouer dry bones, and they came together, and the flesh and sinewes grew vpon them, and life entred into them, and they became faire and strong bodies. So and more then so , shall it bee at the last day, for the trumpet shall blow, and the graues shall giue vp their dead, our bones shalbe conioyned, our parts composed, our bodies reedified, & wee presented face to face, before our Sauiour.

The carnall man stands here at a
mammering and maruelling how
it can be done. The Atheist stands
mocking, as though it were vnpos-
sible to bee done. But I answere
them both as St. Gregory doth 20.

D.Greg.20.
Hom. in Eze. 4.

*Hom. on Ezekiell. O ye maruellers
& mockers at the resurrection, doth
this seem strange, that God should
raise and reforme man out of the
dust, who causeth out of the least
graine the greatest tree to grow ?*
doth

doth this seeme so wondrous a
matter & incredible? then mocke
on, and maruell likewise at the
Suns setting & rising, the Moones
waxing and waining, the Seas eb-
bing and flowing, the childis bree-
ding in the wombe of the mother,
and the hearbs fading and reflori-
shing out of the wombe of the
earth, for such is the resurrection
fro thd dead, though not wrought
by natthrall causes, yet by the same
God of nature, and by the same
power by which these things are
wrought: who doubtles can as ea-
sily repaire our bodies of some-
what in the resurrection, as he did
make all things of nothing at first
in the creation of the world *extra Limus.*
extra limos, agnoscere.

Doe we not see how the Potter
of a broken vessell turned to dust,
maketh another in the same forme
at his pleasure? doe we not know
that the artificer, out of the ashes
of Ferne, bloweth vp the purest
glaſſe, and frameth it in what fashi-
on

on he list? and do we not by daily experience find, that out of a little kernell, which was neither hard, nor rough, nor greene in shew, nor good in taste, nor sweete in smell, there ariseth and islueth the hardnes of the Timber, the roughnes of the barke, the greennesse of the leaues, the sweet smell of the blosome, the good taste of the fruit?

And shall wee not beleue that out of the dust which is neither flesch, or bloud, or bone, our bodies consisting of them all, shall at the last day by the power of the Almighty be repaired? shall we bind God to meanes, who worketh what he will, as well against them, *Dan. 3. and without them, 1. King. 19. as with them, because his might is vnmeasurable?* shall we in a rash presumption, assume to our selues to know how farre possibility can reach, by denying the resurrection impossible? shall wee presumptuously intromit our ouer-weening curiosity into the sacred bosome of

Dan. 3. 27.
1. King. 19. 8. 1

of Gods vnsearable omnipotencie? God forbid. *Fides credit, &c.* let faith beleue the resurrection; let not wit seeke a reason for it, *Ne aut non inveniuntum putetur incredibile, aut repertum non credatur singulare,* least if in iudgement it be concealed we shoulde thinke it incredibile, or if in mercy it be reveiled, we esteem it but ordinary & common.

And let vs all in humility, submit our reason to that rule of Dr. Gregory. *In factis Dei qui ratione non vident, infirmitatem suam considerans quare non videat, rationem vident.* In the wonderfull workes of God, he that seeth not a reason for it, if hee consider but his owne infirmitie, shall soone see a reason why he doth not see it. And let vs account it euer a point of greatest reason, to leaue reasoning in things beyond reason, beleeving stedfastly this article of our faith, the resurrection of our flesh, and in assured expectation heereof, studying and striuing earnestly to haue our part

part in the first resurrection, that the second death may haue no power ouer vs.

As for those blasphemous-truth-opposing Heretikes, and Atheisticall naturalists & prophætē wretches, which so tie the power of God to second causes, and allow them-selues in so irreligious courses, that they grow doubtfull, not onely of the resurrection of the body, but of the immortality of the soule, and liue not only without hope of heauen, but euuen without feare of hell, seruing sin so slauishly pleasing the Diuell so wretchedly, delighting in the world and their lusts so brutishly, as if their mindes were not only made of earth, but as though their soules were made of flesh: I will heere let them passe as care-markt slaues of Sathan, with this note of horror & confusion, telling them to the sealing vp of their condenmation, that though the gene-rall resurrection, seeme to them now so strange & prodigious, that their

their purest vnderstanding sight is
not sharpe yngough to kenne and
perceiue it ; yet assuredly the day
will come, and it wilbe a dreadfull
diresfull day for them, when their
dullest deadest sense shalbe quicke
yngough to feele it, when they shall
see the world burning without
them, feele the worme of consci-
ence gnawing within them , be-
hold an vnappeasable Judge aboue
them, beneath soule-thirsty Sathan
ready to execute Gods Iudgements
vpō them, on every side the Saints
accusing them , and so in an horri-
ble amazement shall cry, but all in
vaine, to the mountains to fall vp-
on them, to the deepes to swallow
them, to the hils to hide them from
the sight of him, whose eies are of
flaming fire, before whom it is as
intollerable to appeare, as not to
appeare impossible for them. And
so I leaue the, & returne againe to
our selues, who are to make a re-
ligious vse of this Doctrine of the
Resurrection, for the life of this
perswasion

*Arseim.**Vle.*

perswasion should bee the death of sinne in vs, and the remembrance that there is *dies & Doms ultioris*, both a day and God of reuenge, for his iustice inflexible, for his wisdome infallible, for his power vntrefistable, that there is an eie which seeth vs, an eare which heareth vs, and a book wherein all our words and workes are written, according to which, sentence shall passe vpon vs in the great day of resurrection.

The remembrance of these things I say, ought to strike sinne in the blade, break it in the head, and kill it to the heart: yea, the due meditation of the revniting of our bodies and soules together in that day, to bee ioint partakers of heavenly happiness, must moue vs all to consecrate both our bodies and soules as pure *Nazarits* to the seruice of God, in all holines, sobriety, and righteousness.

Dan.5.

Belshazzar lost his Kingdome and life together, for prophaninge

in

in a carousing iollity the vessels of Gods temple ; and shall wee profane the temples of the holy Ghost our bodies & soules, and put them to base vses, to bee slaues to our lusts , drudges to the world , seruants to Sathan ? God forbid.

Salomon when hee had drawne out the threed of delight , & stretch ed the web of pleasures on the lar gest tenter of variety , saith , that he found nothing herein but vexation of spirit ; doubtles this is the issue of all worldly carnall plea sures . Wee are therefore to deale with them , as *David* did with the water brought by his worthies , whereof he would not drinke , but powred it foorth , saying , *O Lord be it farre from mee that I should doe this , Is not this the bland of these men which went in jeopardy of their lives for it ? are not these vain pleasures the very price of our soules ? far be it therefore from vs to touch them , or taste them , or to be caried away with the allurements of the least*

2. Sam. 23.17.

least at length, we bee fully, fearefully, and finally tormented for them.

Luk. 16.25.

Remember (saith Abraham to the rich Glutton) shew in thy life time receivedst thy pleasures, but now thou art tormented. Remember that thou didst disport thy time in wanton dalliance, solace thy selfe in fond pastimes, fare deliciouslie euery day, defending pride to be a point of gentry, drunkennes good fellowship, wantonnes a tricke of youth, *At nunc cruciaris.* But now thou which inclosedst all pleasures to thy selfe in earth, takest vp thy rents, and hast thy full payment of paines in hell.

So true it is that intollerable torments there are ordained, as tho wages of fleshly pleasures here: yea the more the pleasures, the greater the torments ; for the Lord doth proportion his iudgements, according to the measure of mens vanities. *So much as shee lived in pleasure, so much giue ye to her torment*
and

Reu.18.7.

and sorrow. O that those which are led with sensuality would consider of *this wages of unrighteousnesse* ^{2. Pet. 2. 13.} which they are to receiue : O that all which follow wantonnes euen with greedines, would remeber that whilst they *live they are dead*, ^{1. Tim. 5. 6.} and though they think themselues in *Dothan*, yet if they had grace to lift vp their eies, they should perceiue themselues to bee in the midst of sinfull *Samaria*, & though ^{1. King. 6.} in the worlds iudgement they seeme with *Capernaum* to be lifted vpto heauen, yet behold they are in the very confines of Hell

O turne you, turne you, for why ^{Ezek. 23. 11.} *willyou die*, saith the Prophet. *Let* ^{Rom. 6. 12.} *not sin raigne any more in your mortall bodies*, but if you haue stricken handes with it heeretofore, shake handes with it now for a farewell.

Moriantur ante te vitia, saith ^{Sen Epist. 12.} *Seneca*. *Morere* saith *Bernard*, *antequam moreris, sic quando moreris non morieris*. Die vnto sinne before thou diest, so shalt thou liue

G

when

when thou art dead. As God said to *Moses*, *Ascende ut moriaris*, so say I to thee o man, *morere ut ascendas*, Die to thy earthly desires, mortifie thy fleshly lusts, that thou maiest ascend, and mount towards heauen in an holy life.

Gen.19.

Phil.3.13. 14.

2 Cor.

Rom.5.10.

As *Lot* forsooke *Sodom* looking to *Zoar* his sanctuary ; so let vs all flee from this world in affection, & meditate on our heauenly beeing, and striue for perfection ; forgetting what is behind, and following hard towards the mark, for the price of the high calling of God in Christ *Iesus*. *Amare scat mundus dulcescat Christus*. Let the world bee bitter, that Christ may bee sweet vnto vs, & let no gaude of earthly glory, or blaze of worldly beuty, withdraw our loue from him, who when wee were his enemies so loued vs, that he voluntarily indured vncconceivable torments in body and soule vnto death, to procure for our bodies and soules the inheritance of eternall life.

Arise

Arise and depart, for here is not your rest. Mich. 2. This is the Prophets watch-word to the Jewes, and it will stand vs in good steade if wee marke it well, and that wee may marke it well once I will rehearse it often. *Arise and depart &c.* Arise, sleepe not in security, depart, abide not in iniquity, for here is not your rest; in heauen alone is true tranquility.

Mich. 2. 10.

For as the Doue sent out of the Arke, found no rest for her feete, Gen. 8.9, whilst she flickered on the flouds but was restles, vntill she returned to the Arke againe. So our soules sent from heauen, finde no restfull footing on the glasse Sea of this Rev. 15.1. world, vntill they returne to the true Noah & our sauing rest Christ Jesus againe. Arise then and flic from the world, that Christ may come to liue in thy heart by grace, depart, prepare to die, and goe out of the world, that thou maist come to liue in heauen with Christ in glory.

Gen. 30. 30.

As Jacob said to Laban, this long haue I serued thee and looked to thine affaires, and now it is time to looke to my selfe, and to trauell for mine owne house : So say thou to this Laban-like world, this many yeeres haue I serued thee, seeking the profits and pleasures of a transitory life : Now, now it is high time to make prouision for my soules health, and to labour that mine infinite debts towards God, in regard of mine innumerable sinnes, may by repentance bee discharged, and my Title to an heauenly inheritance by faith in Christes merits and newnes of life, be maintained and iustified.

Ephes. 5. 14.

Arise, stand up from the dead, and Christ shall give thee life. Some lie in their sinnes as children in their swathling cloathes, and so sinne of infirmity ; some as sicke men in their beds, and sinne of obstinacy ; some as dead men in their graues, and sinne desperately ; to all these in the name of Christ (who raised

three

three from the dead, *Jairus daughter* - Mat. 9.
the widow of Naines sonne, and Luk. 7.
Lazarus, to shew that no degree Ioh. 11.
of death in sinne is incurable, when
he comes to heale) is my commis-
sion directed. Arise, cast off the
workes of darkenes, put on the ar-
mour of light, depart, not with-
out some fruit of this Doctrine of
the resurrection. Euen at this in-
stant couenant with thine owne
soule to rise from dead workes to
serue hence-forward the liuing
God; not God and Mammon too,
not God and thy belly too, but the
liuing God alone, walking before
him in sincerity and truth, with an
upright hart, as good old *Ezekiah*, ^{2.Kin. 10.}
and godly *yong Iosiah* did. ^{2.Chro. 34.]}

To this purpose, first rowse thy
selfe ô yongue man, whatsoeuer
thou art, shake off the fetters of
folly, suffer not the bud of thy
youth to bee blasted in the very
sprouting, the Sunne to be darke-
ned in the very rising; giue not thy
wine to the world, keeping the

Judg. 16.

Ices for the Lord ; giue not thy prime daies to the Diuell, reseruing the dog-daies for God. Let not Lady *Dalila* dandle thee on her knee, till shew haue shaued all thy strength and goodnes from thee ; giue thy youthfull pleasures a bill of diuorce, for their baggage dealing, neuer to haue more familiarity with them ; discharge thy sinne betime, least in thine age thou beare the ~~reproach~~ of thy youth, and be forced to cry without comfort or remedy, *O utinam*. Remember that of *Ambrose*. *Momentaneum est quod delectat, aeternum quod cruciat* ; a Sea of torture, for a drop of pleasure.

Ambrose.

Job 22.27.

And thou O man of age and gravity, of what calling and degree soever thou bee, bee prudent and prouident, as it besemeth thy yeres, thy place, thy office, thy state, embrace *Eliphaz* his exhortation. *Acquaint thy selfe with God, make thy peace with him, thereby shalt thou haue prosperity.* Job 22.

Wisdom

Wisdome (saith Salomon) is the gray Sap. 4.
haire, and an vndefiled life is the
old age. Let these, ô let these, wis-
dome and an vndefiled life meete
together in thee, and kisse each o-
ther; looke narrowly to thy waies,
least either in the greatness of thy
power thou forget God, or in the
abundance of thy pleasures re-
member not thy selfe.

Be not like *Nabuchadnezar*, who
in the ruffe of his pride remembred
not who had made him till God
had mard him, neither acknow-
ledged who set his ioints together,
till God had rent his Kingdome a-
sunder. But let my counsell be ac-
ceptable to thee ô man (whether
Knight, Justice, Gentleman, or all
in one) and let mee boldly say to
thee as *Daniel* did to him. *Breake* Dan. 4. 24
off thy sinnes by righteousesse, and
tbine iniquities by mercy towards
the poore. Loe let there bee an hea-
ling of thine errors. Loe, thou hast
erred and gone astray by thy pride
and luxury, returne, returne by the

G 4 holy

holy way of temperance and humi-
lity. Thou hast through cou-
tousnes and malice sowne in hard-
nes of heart, O returne by the way
of mercifulnes and charity, least
thou reape in horror of cōscience:
Returne, returne, ô *Shulamite*, as
Christ speaketh to his Spouse, *re-
turne, returne*, that we may behold
thee, that we may see aswell a sight
of thy good workes, as heare a
sound of thy good words, that we
may behold the fruits of amend-
ment in thee: place not the anchor
of thine eternall wealth and woe,
on so ticklesome a point as thy re-
pentance at last cast.

Repent, amend, defer not from
time to time, least God in whose
hands are the moments of time, cut
thee off from all time, and send
thee to paines eternall without
time, for abusing the singular be-
nefit of time in this world: make
not thy death-bed to smart by thy
wilfull adiournings of thy repen-
tance. In the midst of thy ruling,
remem-

remember thy reckoning, & suffer now whilst it is to day, the seeds of godlines to be sowne more and more in the field of thy repentant heart, that whensoeuer the night of death commeth, thou maiest reape & receive the plentifull crop of a ioyfull haruest: furnish thy soule with grace, and inure it to a sweete conuersation with God in thy life, so shall the offering of thy death-bed be acceptable, and thou maiest boldly make God the guardian thereof in thy death.

And now at length to come to *Tertia Pars.*
my last part, and to shut it vp in a *Vaticinium*
word, beeing desirous to recom-*via*.
pence the largenes of my former
discourse with the briefe touch of
that which followeth; let mee
(*Right Worshipfull and beloved in*
Iesus Christ) intreat you all, both
old and young, which haue heard
and seene this day, the blacke co-
lours of death, and the glorious
ensignes of the resurrection dis-
played, to make the due and daily
meditation

meditation of both vsefull & profitable vnto you, that your practises in this life may henceforward be more commendable, and your passage out of this life when God shall call you, be blessed and comfortable.

Let me (I say) intreat you all in a serious consideration of the spee-
dy approach of death, sure in the end, vnsure in the time, and bitter
when it commeth, and of the cer-
tain appearance of vs al before the
iudgement seat of Christ , to ren-
der an account of our doings, in
that day of resurrection; to watch
all the daies of your life, and with
holy *Job* in my text, to waite till
your changing shall come. Your
change may come at a suddaine,
therefore be alwaies prouided, and
prouide not so much by corporall
phisicke as the maner of most is, to
put off death, that it may not so
soone happen vnto you as by soule
sauing phisicke, repentance, faith,
obedience, cleernes of conscience,
and

and comforts of Gods word, and confidence in his sweete promises, to cut off the sting and malignity of death, that whensoeuer it comes it may not hurt you.

This, this is *visaticū in via*, prouision in the way to bring vs in safety to the iourneies end of euerlasting felicity. O runne with alacrity this race of piety, set before you, *Gratia preparandus animus, mens* ^{D. Ambros. li.} *stabilitienda ad constantiam*, saith St. ^{1. off c. 38.}

Ambrose, for expedition in this iourney pray for grace, practise constancie. Seeke earnestly for the things that are aboue, liue after the lawes of the new Ierusalem which is aboue; your Burgeship is in heauen, bee not then earthly minded, but heauenly affected; labour to get more & more assurance of the forgiuenesse of your sinnes, and to feele in your soules the power of Christes death in dying vnto sinne, and the vertue of his resurrection in rising to newnes of life. And that you may out of the court of Requests

quests, the more easily obtaine for all your transgressions an assured pardon & indulgence ; put somewhat euery day into the court of Gods Exchequer, in hope of recompence or remembrance, that, with good *Nehemias* you may say, *Lord remember me according to this, and pardon me after thy great mercies.* Let the counsell of our Sauiour be precious. *Lay up treasure for your selues in heauen,* send your vertuous actions (the best monuments of a Christian) thither before you. Bee zealous of good workes, studious of piety, abundant in the deeds of charity, for the witnes and inward testimony of a well-deeded life, when all other comforts leaue you, will relieue and comfort you in death, & accompany you to heauen, and present it selfe with you before God.

Ezek.9.

By these fruites of a liuely faith, as his own marks, God will know and acknowledge vs to be his, and for

for these his owne gifts which are our best merits, he will reward vs, and this reward, is a life, and such a life as is eternall; is a crowne, and Rom.6.23. such a crowne as is the crowne of 1.Pet.5.4. glory; is a kingdome, and such a Heb.12.28. kingdome as cannot be shaken; is 1.Pet.1.4. 1.Pet.3. an inheritance, and such an inheritance as is immortall & vndefiled. For the obtaining of which life, crowne, kingdome, inheritance, what manner persons ought we to be in holy conuersation and godli-nes? how ought wee in respect of these great and gracious promises, to give all diligence, to ioine to 2.Pet.1.5. our faith vertue, to our vertue pa- tience, temperāce, brotherly kind-nes, and all other ornaments of a sanctified life?

These, these are, *Viaticum in Bern. mundo, thesaurus in cælo.* Prouisi- on for spirituall comfort in this world, for a celestiall crown in that to come. O let vs in this behalfe be prouident and thriuing Christi- ans, and whilst we are in health let

vs, ô let vs out of the large garden
of Gods word, gather many sweet
flowers to comfort vs in the day
of sicknes, to solace vs in the houre
of death. Let wisdome enter into
our hearts, and the knowledge of
the gospel delight now our soules,
that the remembrance of such good
leslons as by diligent reading and
reuerent hearing we haue learned,
may then stand vs in stead, to con-
firme our faith, to strengthen our
hope, and to make vs conquerors
in that our last combat.

It hath euer bin accounted, more
noble and succesfull, to set vpon an
enemy in his owne home, then to
expect till he set vpon vs, whilst we
make a defensiuē warre. This rule
serues vs very well for our last ene-
my death, with which wee must
meet in the way through premedita-
tion in our minds, before it seize
vpon our bodies; premeditate we
must with what limitations it is to
be desired, in what respect it is to
be feared, and for what ends it is
daily

Prou.2.10.

Note.

Rom.7.34.
Phil.1.23.

daily to be expected. Happy is that soule that can send out the scoures of his thoughts before hand, to discouer the power, the peril, the profit of death, and blessed is hee that can meditate thus with St. Austin. *August. med.*

If my life may bring farther glory to thee, and good to thy Church, give life sweet Iesu, give life; but if it can not, send death sweet Iesu, send death but in the darknes of death, thee to be mine euerlasting light and life.

Doubtles our carelesenes and vnpreparatiō is deaths aduantage, whereas if we would cōfront him with courage, in our often, deuout, and discreet meditations, and consider how that those worthies of whom the world was not worthy, haue gone that way before vs, how Christ hath by his death sanctified it vnto vs, and perfumed the graue for vs, wee shall find his force lesse fearefull, and make death aduantageous vnto vs; namely, a passage vnto a better life, & the very gate to heauenly glory. *Heb. xi 33.*

In

In a longing desire after which glory, the glimpse whereof made S. Peter cry out, *Bonum est esse bic,*
 It is good to be here. Let vs all not only with *Job* wait for, but with St. *Paul* wish for our changing, let vs (setting our houses and hearts in order) henceforward prepare for our departing, stand fast with our Joines girt, and staues in our hand, that wee may passe ouer into the heauenly Canaan; with *Abraham* in the tent doore, with *Elias* in the caues mouth, with the wise Virgins hauing the light of faith in our hearts, and the burning lamps of good workes in our hands, let vs be ready to meet the bridegroom, and to follow the lambe wheresoeuer he goeth.

Exod.12.
Gen.18.
1.King.19.
Mat.25.

It is recorded of Dr. *Jerom*, that **In vita Hieron** wheresoeuer he was, and whatsoeuer he did, it seemed he heard the Archangel with the trumpet sounding. *Surgite ad iudicium*, Arise vnto judgement. I could wish this sound were alwaies in our eares, tha

that it might sinke deepe into our hearts, and worke in them a reu-
rent feare of God, and rouse vs out
of the sleep of sin, and make vs pre-
pared willingly to leaue this sinfull
and wretched world, which is such
a pull-backe from God, that *Salo-
mon* iudgeth him that is dead bet-
ter then him that is aliue, for the
more daies wee spend, the more
waies we offend.

In regard whereof, happy were
we if with St. *Paul*, and St. *Pauls* af-
fection we could say. *I desire to be
dissolued, and to be with Christ, and* Phil. 1.
with Jacob and Jacobs resolution.
O Lord I wait for thy saluation, and Gen. 40.
*with old Simeon & Simeons deuo-
tion. Lord now letteſt thou thy ser-
vant depart in peace, for mine eies* Luk. 2.
*haue ſcene thy ſaluation: I feare no
ſin, I dread no death, I haue long'd
iough, I haue my loue, I haue ſeen
ynough, I haue my light, I haue li-
ued ynough, I haue my life. Lord
nowe let thy ſeruant depart in
peace.*

H

Happy

Happy I say were we, if our harts
and mouthes were full of these me-
ditations, I must die because I haue
sinned, I would dy that I might sin
no more, I must dy because I am
the sonne of man, I would die that
I might be the son of God, I must
dy because I liue with wicked men
on earth, I would die that I might
liue with righteous Saints in hea-
uen. Happie, and thrice happy are
they which are thus religiouly ex-
ercised, and christianly affected.

Happy then by the iudgement of
charity, is he (as for the iudgement
of certainty, the Lord alone know-
eth his) who in a cōfortable chri-
stian maner was thus resolued, and
in the time of his sickenes, vnto his
end piouslie devoted. I meane this
breathles deceased Knight, whose
funerals we now celebrate. A man
well knowne to you all in the time
of his life, best knowne, and in the
best sort to me, as hee drew neerer
to his death.

Whom (without offence I hope)
I may

I may call good King *Ezekiabs* knight; for as *Ezekiah* being sum-
moned by sicknes, & the Prophets
short sermon to prepare for his dis-
solution, turned presently to the
wall, praied and wept: in the like
manner according to that measure
of grace which God had giuē him,
did this Knight demeane himselfe,
who soone vpon his visitation fee-
ling his infirmitie, & acknowledg-
ing his humane frailtie turned to
the wall, that is from the world to
God, to consecrate the short re-
mainder of his life to diuine medi-
tation, & humble & hearty praier,
praying often, though not in the
like maner as *Ezekiah* did, *Lord re-*
member how I haue walked before
thee in sincerity and truth, yet to the
same effect for mercy, Lord remem-
ber not the sinnes of my youth, weep-
ing also and shedding teates, and
such teares, as either were distilled
from the bitter hearbs of others af-
fliction, by the heat of compassion,
or from the sweet flowers of Gods

H 2 mercies,

mercies, by the flame of godly meditation, or from the euill weedes of his owne sins, by the fire of hearty contrition. Whose settled resolution to die assoone as he was visited, whose strong vowes and protestatiōs to become a new man, if hee recovered, whose patience in enduring the paines and griefe wherewith hee daylie languished, whose piety and deuotion in beggīng pardon for his transgressions which hee freely confessed, whose charitable disposition in forgiuine all, and desiring to bee forgiuen of al whom he had any way offended, whose constant perseveraunce in good motions and exhortations, in godly speeches & meditations, as long as life and memory continued; as they deserue my iust commendation who was an often witnessse of it, so do they require your christian imitation, that both in life and death you may be the better for it. I will not study to speake any thing but truth in this busines.

Concer-

"Concerning the former course of his life I will say nothing to it, but if any other can iustly except against it, I will say this to him, A little thereof is now ynough, and any thing at all is somewhat too much.

De mortuis nil nisi bonum. Virgil. Aenid.
Parce piis scelerare manus. 3.
oh parce sepulso.

For mine own part, as I dare not blanch any mans faults, because it is contrary to my profession, so I hold it now an vnfitt time to blab or blaze a dead mans follies, it is somewhat I thinke beyond my commision. Charity vnder one vertue couers many blemishes, whereas malice like a kite, feeding on nothing but carrion, vnder one vice couers many excellencies : I will leaue malice to those whch loue to dwell in the tents of *Meshek*, & following the rule of charity, will passe from his former conuersation in the daies of his health, to that which was much more commen-

H 3 dable

dable and comfortable, his godly comportment & behauiour in his sicknes vntill his death, and what I haue seene and heard with these mine eies and eares, I will boldly testify, that at my first comming to him, which was a fortnight before his death, I found him religiouslie disposed; and concerning his end and passage out of this life well resolued, the apprehension of his sins beeing so well temper'd with a sweet application of Gods mercy, that he seemed to mee to goe an euen course betwixt feareles security and faithles dispaire, the conscience of his manifold transgressions humbling him indeed, and casting him downe, but the consideration of Gods infinite mercies reviuing him, and lifting him vp againe.

To whó after I had made known by priuate conference with him, what an especiall signe of Gods fauour it was, to bee so graciouslie inuited by a lingring sicknes, as a long

long sermon, to come by the way
of repentance vnto him, and here-
upon had cheered him vp against
the terrors of death, and exhorted
him to deale faithfully with his
owne soule, in sorrowing yet more
deeply, & suing for a pardon more
earnestly, for all the errors of his
life, because God did yet wait to Is.30.18.
shew him more mercy, he heereun-
to made this ready answeare.

I know and feele God to bee
mercifull, and were hee not excee-
ding mercifull, I were very misera-
ble, for I haue a long account to
make; But (fetching a deep sigh)
I beseech God to binde all my sins
in a bundle, and to cast them into
the bottome of the Sea, that they
may neuuer rise vp in iudgement
against me; which pithy praier twice
together he vttered, and that with
so great vehemencie, that in some
conflict of passion he brake foorth
into teares & wept bitterly: which
signe of godly sorrow appearing
in him, I comforted, and counseled

led him in the wordes of the Prophet, telling him that God would treasure vp al true repentant *teares* into his bottle: and if we did mourn ouer Christ Iesus, whom wee haue crucified by our sinnes, and open vnto him a fountain of teates, God would open vnto vs a fountaine of grace, to wash vs from all our sins, which comfortable place of Scripture, hee as feelingly apprehended and applied to his soule in these words, *O Lord open this fountaine to me, be gracious to me, forgiue me, forgiue me as I forgiue all the world:* And so vttering partly of himself, and partly repeating after me these and the like sentences, or short ejaculatory praiers. *O Lord in thee is my trust, let me neuer be confounded: returne Lord and bee pacified toward thy servant, comfort mee as thou hast afflicted mee. Reveale thy grace and glory to mee, and in my greatest extremity, refresh mee with the sweet tast of thy mercy; my heart fainteth and strength faileth, but in thy*

Psalm.56.8.

zach.12.10.

Zach.13.1.

Psalm.31.

Psalm.90.

thy helpe is my onely hope, O Lord
say to my soule I am thy saluation,
¶ &c. at length vpon his entreatie,
the whole company there present
joined together with me in a more
solemne praier vnto God for him,
himself accompanying vs very wil-
lingly and reuerently, and in this
praier behauing himselfe so passio-
nately, with such wringing of his
hands, lifting vp of his eies, with
such heauy sighs and groanes of
his heart, expressing the feruency
of his zeale and devotion, that the
report heereof may seeme incredi-
ble to many whch knew his former
life and conuersation.

But I know what I speake, and I
speake it not to praise the dead, for
my praises, preaching, or praiers,
cannot profit him, neither to please
any of his friends liuing, for it is
basenes of mind this way to picke
thanke of them, but to the eternall
praise of the vnspeakable goodnes
of our euerliuing God; who shew-
ed to this deceased knight so great
mercy,

mercy, as to giue him so religious
a mind in so great weaknes of bo-
dy, and not onely so, but blessed
him likewise with a very ready me-
mory from the beginning to the
end of his sicknes ; in such sort that
conferring diuers times with him
about some particulars , concer-
ning sound repentance, and the as-
surance of Saluation, and the cer-
taine tokens of our peace and re-
conciliation with God, and quo-
ting many places of Scripture, es-
pecially out of the 8. Rom. 17. Ioh.
& out of the 51.73. & 91. Psalmes
to strengthen his faith and affiance
in Gods mercy through Christs
merits, to confirme his hope in the
assured expectation of a joyfull re-
surrection, and to set him forward
in the holy way to a happy & bet-
ter life to come : I must confess to
the glory of God, that hee would
many times meet me halfe waies
in the midst of the said sentences, &
apply them to his soule with such
feruency and feeling as was much,

I saw

I saw to his owne comfort, but more (as I vnderstand) to his friends ioy and admiration.

To be short, I come to his death, which was on St. Stephens day, he accounting it an addition to his hoped for happines, that he should goe to heauen, when so blessed a Martyr ascended, as by one of his dearest friends I was enformed, for this I speake vpon the report of others, as also how that he spent the beginning of this day in finishing his last will and testament, and in performing kinde & charitable offices, for his brethren, sisters, seruants, and other friends. The rest as a man sequestred from the world, he spent in praier, in meditation, and soliloquies, betwixt God & his soule, as if he had learned of dying St. *Jerom* to say, O my *Euseb. in vita.* friends interrupt not my approaching ioy, doe not hinder me from yeelding to the earth that which is the earths: vntill about the evening comming to him againe, hee rowed

rowsed himselfe, and glad of my presence conferred with me, receiued counsell, comfort, and encouragement from me, being desirous that I, with such also as were present, should once, yea againe, and the third time pray for him, feeling belike his time to be short, so that I found him every way as religiously deuoted, and christianly affected, and well resolued to dy as before ; yea more, for as hee held his life by many fallings & risings, by many faintings and refreshings in greater affliction, so hee had death in greater affection, his soule drawing neerer to God, as his body to the gracie ; so that about the end of the said Saint Stephens day, with S. Stephens affection praying, and commanding his soule to the custody of his Sauiour, he peaceably ended his daies, and gaue vp the ghost. *Sic sic suuat ire per astra.*

S. 3.

To liue saith the Stoike in *Seneca*,
is but to doe as our base gromes
and beasts doe, but to die wisely,
constant-

constantly, comfortably, is a worthy matter. Thus this knight to the judgement of man died and departed. Worshipfully (you know) he was descended, but most honourably may I now say is he ascended, He is not here. The garment which hee wore of borrowed earth, hee hath left to be restored to the earth againe, and in the better part of himselfe hee is gone, his soule as I hope passing out of *Adams* body, into *Abrahams* bosome.

And now being gone, I forbid not his parents to waile for him, as *David* did for *Absolon*, 2. *Sam. 18.*
O my sonne Absolon, ô Absolon my sonne my sonne. I forbid not his familiarlest friend, and greatest fauorite to lament for him, as *David* for *Jonathan*. *Woe is me for thee my brother Jonathan, very kinde bast thou beene unto mee, &c.* I forbid not his wife & Lady with the *Halcinoe* in solitary places to resound her griefe in lamentable accents, for the losse of her mate. As for his

2. *Sam. 18.33.*

2. *Sam. 1.26.*

his children, brethren, sisters, and
kinsfolke, they may if they please
for a time make lamentation for
him, iike vnto that mourning of
Hadadrimmon in the valley of *Me-*

Zach. 12.11.

giddon, and they that are of his
owne ranke Knights and Gentle-
men, may if they list howle for him,
according to that of *Zachary*.

Zach. 12.2.

*Howle yee firre trees, for a cedar is
fallen, howle ye oakes of Bashan, for
a defensed forrest is cut downe.*

But my counsell vnto all is this,
Let not the Temple of God bee ou-
er sad ; ô temper your conceiued
griefe for that which in him yee
haue lost, with a truly apprehen-
ded ioy of the happinesse which he
hath found, and as the Apostle ad-
uiseth, sorrow not without hope

1. Thel. 4.13.

for him that is asleepe, It is but a
sleep which is mis-called death, his
graue is his bed, and he shall awake
as sure as he lay downe, yea more
fresh and glorious in the great day
of resurrection. Wherefore if this
cast any of you downe, that hee is
now

now gone from you : let this againe lift you vp, that you must (God knows how soone) goe to him, *praeit non perit, pramittitur non amittitur* (saith St. Cyprian in the like case) He is gone before, he is not lost *Non dolendum igitur quod decessit, sed gaudendum quod praefecit.* Let vs not therefore bee sorry because hee is departed, but rather rejoice because he is exalted in the court of heauen, where all that haue liued in Gods feare, and dyed in his fauour, are arriued in safety. They are gone before, and follow after we must, and I hope we shall, and I pray God we may.

Now the Lord Iesus grant vs all grace, so to follow him, and his faithfull seruants in holines heere, that wee may raigne with him and the Saints departed in happinesse heerafter, euen in the new Ierusalem, where we shall bee good and not persecuted, rich and not robbed, Kings & not flattered, where we shall bee rauished with seeing, satis-

satisfied with enioying, and secured for retaining of vnconceiu-
able happiness, happie eternitie and eternall glory. To the which hee
bring vs, that by his pretious bloud
hath bought vs; to whom with the
Father the inexhaustible fountaine
of goodnes, and the holy Ghost
the indiuisible power of them
both, wee ascribe and desire to bee
ascribed, all praise and power,
micht, maestic, and dominion
now and foreuermore.

Amen, Amen.

*Vixendo morimur, moriendo
viximus; Ipse
Qui bene disponit, tempus
virumq[ue] sapit.*

FINIS.